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SANGRE DE CRISTO NEWSNOTES

By Father Daniel E. Jones • Box 89, Westcliffe, Colorado 81252 • (719) 783-2491

News & Views

Composed for the June 1988 issue of the Sangre De Cristo Newsnotes.

Reflections

I remember Monsignor Marcel Marceau relating to me how he wrote the articles of his which were printed on the front page of THE MARYFAITHFUL for several years. He said they were done piecemeal between distractions and chores during the day, a bit each day. They were such good articles, I found it hard to believe that he could put them together so well in the midst of so many distractions with which a parish priest seems invariably to be shouldered.

This newsletter and some of my News & Views articles seem to have to be put together the same way. I don't know about other priests, but I have a hard time getting the Breviary read each day; in fact more often than not I do not get it finished. I know God understands the times and pressures we're living under, so I don't sweat it when bedtime comes and there are still chores to do or the office to finish. If I haven't said my daily Rosary, I will say a decade before I fall asleep. Tomorrow is another day, and I will work on it all again then. I am not like those Saints or workaholics or whoever who can stay up half the night and still get in a full day's work the next day. If I then try to pray my Divine Office the next day, I doze off continually during it and it takes 2-3 hours to say instead of the usual one, I'm in a bad mood, and nothing else gets done. Besides the unusual and mission-type situation most of us traditional clergy are in these days probably excuses us from the obligation of reciting the whole Divine Office anyhow.

Our Lady of Beauraing, Belgium 1932-33.

Well, that being said, and just having finished today's Divine Office, and the last of the company having left, the laundry washed, folded and put away, I am therefore taking a few minutes to deal with thoughts currently on my mind. Last week I found (took) time to read Father Noel Barbara's FORTES IN FIDE magazine, volume 2, for 1989 on the infallibility of the Church. Oooh, a really critical and fundamental subject!!! For years I believed the myth that the Jews were God's chosen people, the descendents of Abraham, Isaac and Jacob. In the 1980's that myth was dissipated and I know much better where to look for and to find those people of the Bible. Now, another myth so many of us Catholics have been suckered into accepting this century is that the Pope is infallible only when he makes an extraordinary definition such as that of the dogma of the Assumption of Our Lady made by Pope Pius XII in 1950. We were told and came to believe that there have been only a couple or so infallible statements made by one or the other Pope over the last 100 years. The reality is totally other. The Magisterium, residing in the Pope alone, and through him extending to the bishops who are in communion with him, is the subject of infallibility. "And," as Father Barbara writes, "it matters not a jot whether the form in which this teaching function is expressed by solemn or ordinary."

Continued on Page 2

Continued from Page 1

Infallibility

On July 18, 1870, Pope Pius IX, in union with Fathers of the First Vatican Council, solemnly promulgated the Constitution Pastor Aeternus which concluded with the following words:

"This is why, faithfully attached as we are to the tradition received from the very origin of the Christian faith, for the glory of God our Saviour, for the exaltation of the Catholic religion and for the salvation of the Christian faithful, with the approval of the holy council, we teach and define as a dogma revealed by God: The Roman Pontiff, when he speaks ex cathedra, that is when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the the divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable."

Many of us have misunderstood what ex cathedra means. Father Barbara explains: "For men of a former age the term cathedra was understood in the same sense that we now use the phrase "professional chair." It implies an official teaching position. Jesus, speaking of the scribes and Pharisees who "taught with a real authority as the successors of the great and saintly Moses" (Fillion, La Sainte BIBLE), recognized in them the authority of Moses. To use the very words of Our Lord, "They are seated in the chair of Moses — super cathedram Moysi sederunt. All things therefore whatsoever they shall say to you, observe and do (Matt., XXIII, 2, 3). In this context it is clear that the term cathedra designates, not a seat or chair, but the function which the scribes carried out and the authority with which they were clothed as the successors of Moses. To speak ex cathedra then is to speak with authority in the exercise of one's magisterial or teaching function."

The third session of Vatican I recalled, as a truth admitted by all, that "all those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal teaching (magisterium), proposes for belief as having been divinely revealed."

Having noted the above, Father Barbara then points out: "The reader would be well advised to remember that we are expressing no personal opinions in this interpretation of the Vatican I document, but only pointing to its obvious and objective meaning. The Pope alone has, it states, that infallibility which belongs to the Church. Now since he enjoys the same infallibility as does the Church, like the Church'sinfallibility, it matters not whether he expresses this in asolemn or in an ordinary manner. As soon as the conditions required for a definition are fulfilled, his teaching is infallible regardless of the form in which it is presented. Mgr. D'Avanzo, as we noted above, speaking for the Congregation of the Faith, reminded the members of the opposition of this fact in the Conciliar Aula."

Ooh, boy, I see this is going to get out of hand and too long if I try to back up every statement I make before getting to the point. So I will get to the point and then let my readers do their own research to verify the truth of my conclusions. I was going to insert here two pages form the November 1986 issue of Fortes In Fide concerning the authority of Vatican II from its texts showing that some of the contents of the Vatican II documents were presented as infallible teachings of the Church, "But unquestionably more than all the other documents, the Declaration on religious liberty, Dignitatis humanae, presented by Paul VI precisely as 'one of the major texts of this Council' (Message to the Rulers, 8 December 1965) is firmly presented as a definitive and solemn engagement of the Church in a matter which, needless to say, belongs to the magisterium." To make a long story short, the Vatican II's "infallible" teaching on religious liberty contradicts the infallible teaching of Pope Pius IX on this subject in his famous Syllabus of Errors. And such was publicly maintained by Archbishop Lefebvre and Bishop Castro de Mayer in a joint letter they published a couple of years ago, which letter was addressed to Pope John Paul II and the extraordinary synod of bishops meeting with him in Rome.

To finish up and make my point as briefly as possible: Vatican II and the popes of Vatican II have been using their magisterium to teach error, to contradict previous firmly held and taught official teachings of the Catholic Church. We must logically conclude from this that either the Pope is not really infallible after all, or the popes of Vatican II are not really Popes. I maintain that logically anyone who upholds John Paul II as a legitimate Pope, thereby must logically admit that the dogma infallibility is a hoax. Furthermore, if the Church can be wrong about that dogma, it can be wrong about any other dogma it proposes for our belief. Such a church is really not necessary for salvation, and, as Paul VI observed, is actually self-destructing. But, the Son of God did found His Church on Peter and his successors, all of whom are infallible when they teach "ex cathedra." The Vatican II popes cannot, therefore, be authentic successors of St. Peter. They must indeed by imposters (anti-popes).

I must say that I wholeheartedly agree with Father Barbara in his latest FORTES IN FIDE:

"What makes the seriousness of the present crisis so terrible is that error is being taught by Rome, not as the resultof some temporary lapse or weakness, but with skill, withobstinacy and cruelty. Such has always been the case whenheretics are supported by the brutal force of political power."That which makes the seriousness of the present crisis soterrible is that 'the artisans of error hide themselves in the bosom and even in the heart of the Church, (from where) they

Continued on Page 5

NATIONAL / WORLD OBITUARY

ROCKY MOUNTAIN NEWS — WEDNESDAY, MAY 3, 1989 — DENVER, COLORADO.

GENOA, Italy (AP) — **CARDINAL GIUSEPPE SIRI,** the archbishop of Genoa and a perennial candidate for the papacy, died at home last evening of a heart ailment, an official at the diocesan chancellery said. He was 82.

Siri, a cardinal since 1953, attended four conclaves, the meetings in which popes are elected. He was described as Pope Pius XII's choice to succeed him, and in the last two conclaves was a leading vote-getter in early balloting.

He was frequently depicted as an archcon-servative who opposed many of the reforms of Pope John XXIII and who tried to block progressive initiatives during the Vatican II Council held from 1962 – 65.

But Siri rejected the conservative label in a rare interview with the Genoa newspaper *Il Lavoro.*

"If I had to describe myself, I would describe myself as an independent, a man who walks alone and is not a member of any group," he said.

A staunch anti-Communist, he nonetheless maintained working relations with the Socialist-Communist alliance running Genoa.

Siri believed that laymen must obey the clergy, and that the clergy had to make all possible efforts to be available anywhere, at any time, to laymen. In Genoa, he made sure chaplains were on duty in major factories, and he encouraged priests to celebrate Mass in parishioners' homes.

Father Khoat of Port Arthur, Texas, is giving monthly retreat/ seminars. Here he is at breakfast with a retreat group at St. Jude's Shrine.

GARY & DIANE GIUFFRE and family at the home of CLARENCE & ROSEMARY SCHNEIDER of Westcliffe, last Thanksgiving Day. In lower left is son William Schneider, oldest of their 11 children.

At St. Jude's Shrine in Stafford, Texas, they held a special memorial service for Cardinal Siri when they heard of his death. The Traditional Catholics of Houston have started a special *Cardinal Siri Project Fund* to help Gary Giuffre finish his important book on the man. Tax-deductible contributions can be sent to that fund c/o Traditional Catholics of Houston, P.O. Box 52727, Houston, Texas 77052.

Part IV of THE EXILE OF THE POPE ELECT was not ready in time for this issue of the Sangre De Cristo Newsnotes. Hopefully we will have it in time for the September issue. Mr. Giuffre is forced now to work full time to support his family, and so is hard pressed to find the time or finances to work on this project which he sees as so important.

`PRO MULTIS EFFUNDETUR

FATHER LAWRENCE S. BREY

Endorses Siri Research Project

(Addressed to a Cincinnati, Ohio, audience of traditional Catholics convened to see a slide presentation by Mr. Gary Giuffre.)

April, 1989

DEAR FRIENDS:

I am Father Lawrence Brey, and would like to say a few words on behalf of Mr. Gary Giuffre's project, inasmuch as it strongly relates to the present crisis in the Church and a hopeful resolution thereof. I myself have been long concerned with this crisis, having observed it from its earliest days in the early 1960s. I have written much on it, resisted efforts to change our holy Church and our holy Mass, made various interventions, and collaborated with Patrick H. Omlor in his most significant monograph, QUESTIONING THE VALIDITY OF THE MASSES USING THE NEW, ALL-ENGLISH CANON, first published in the spring of 1968. I gladly - libenter join all those who are putting their head on the block in defense of our inviolate and inviolable holy Catholic Faith and the perennial and inviolable Catholic Mass.

I wish to encourage you, who certainly share this concern for our holy Church, to give serious attention to the case presented by Mr. Gary Giuffre, and to encourage and support his project both prayerfully and financially, particularly his projected publication of a book outlining and documenting the frightening thesis that in great part explains the causes of the present constitutional crisis in the Church, that is, a crisis involving her highest organs, including the papcy; a thesis that zeros in specifically on the status of recent papal electoral conclaves, in view of the allegation that serious irregularities were involved, thwarting a normal election of a faithful shepherd, and producing ominously different results.

If we have long been correct in questioning the validity of the so-called "New Mass," and the plethora of other innovations and changes in virtually all aspects of Catholic teaching and sacred rites and traditions, is it not then logical and proper to question the validity of those alleged Church organs and highest persons who promulgated these uncatholic innovations? It is true that, even by doctrinal considerations alone, an informed Catholic can reasonably conclude that the so-called changes in the Church over the past 25 years, particularly those that touch the sacred liturgy and Catholic doctrine, could not possibly be the product of Holy Mother Church, the immaculate Spouse of Christ, without wrinkle or blemish. We can conclude, for example, that, in view of the divine safeguards protecting the Church's true magisterium, and the gift of infallibility, the new rites and teachings from and since Vatican II, including the unfaithful translations of the Canon & Consecration, the New Order of Mass, and other sacred rites, the teachings and practice of religious liberty and ecumenism, the revised doctrine of the nature of the Church and her role in the world - that such innovations could not possibly be attributed to the true Catholic Church as their author; and that the person or persons representing the highest organs in the Church must of necessity have personally defected from the faith and fallen into heresy and thereby be cut off from the aforementioned Divine assistance that protects the true Magisterium and prevents it from teaching error.

Now from a historical and juridic perspective we ask: How did this happen; how did such individuals come into control of the Church's commanding heights and what was once her Magisterium, how did they take possession of and reanimate (with a different and evil spirit), her rightful structure? The answer to that question will shed greater light on the constitutional crisis in the Church and the maneuvering and intrigue that helped bring it about. It is true that even without such juridic intrigue, certain properly elected recent popes and ecclesiastics could have personally fallen into formal heresy and thereby lost their office and the Divine charisms. But there is growing evidence that invalidating irregularities at recent conclaves resulted in the emergence of such unorthodox persons with claim to the papal throne in the first place.

Mr. Gary Giuffre, a Houston (Texas) industrial model maker/illustrator with great training in detail and precision, and at the same time one well-versed in Canon Law and Papal history, has over the years been investigating those reports and allegations to the effect

Continued on Page 5

Continued from Page 4

that the Conclaves of 1963, 1978, and possibly also 1958, were vitiated by canonical irregularities, including outside interference and other violations of conclave law; that the true election of a certain papal candidate was suppressed and supplanted by an irregular and invalid election and its published outcome.

Now let me immediately add, that such an allegation is grave and alarming to the extreme, and would be totally irresponsible and deserving of censure, if not based on true fact and verifiable evidence. I myself could in conscience have no part whatsoever with any such claim that is based on mere rumor and hearsay and that is pursued and perpetuated without any presentation of evidence or any effort to substantiate the claim. If the irregular-conclave thesis is asserted as a fact, then there must be absolute and clear demonstration, verifiable proof and documentation, including, if possible, the testimony of bona fide witnesses, and hopefully also that of any true but suppressed popes-elect, such as, it is contended, Cardinal Giuseppe Siri. But even if the thesis is asserted as nothing beyond a solid probability, there must likewise be proportionate grounds and evidence to sustain the conclusion of probability.

What is my position regarding such claims, such allegations, such a thesis? I have stated part of it above, namely my categorical dissociation from any such thesis or promotion thereof based on rumor alone, invention, or fraudulant hoax. On the other hand, my position is also that of firm but cautious support of any serious research project that endeavors to seek out and investigate and verify and present any well-grounded evidence that such irregularities either have in all certainty taken place, or at least have very probably taken place. And even if the final conclusion would be merely that there is a strong probability that serious irregularities invalidated the published outcome of those conclaves, this itself would be reason for serious alarm and for pursuing the matter even more thoroughly until it is definitively resolved.

From what I have gathered from my own limited research, and from consulting with Mr. Giuffre and exam-

Continued on Page 6

Continued from Page 2

ciously go forth, as a tightly knit army to assault all that is most sacred in the work of Jesus Christ, not even sparing the Person of the Divine Redeemer' (Pius X).

"Has God abandoned His Church? To seriously entertain such a thought would be blasphemy. Certainly not! God would never abandon the holy Spouse of His Son. Not only has He not abandoned her, but in view of the approaching danger, He has sent us from heaven the Queen of Prophets herself in order to warn us. Did not Our Lady come to us with tears at LaSalette in order to caution us that 'Rome would lose the faith and become the seat of Antichrist'?

"And indeed this is what has happened. Rome has become the seat of Antichrist; Rome has lost the faith. Under such circumstances it is hardly surprising that she teaches error."

Antichrist Rome promulgated the "New Mass" and presided over the deliberate mistranslation of the Consecration substituting "all men" for the word "many," doubly insuring that the sun of the Catholic Mass would not shine in the "new consiliar church." We are indeed in the days of the Apocalypse. I expect to see in the next decade the fulfillment of Ezekiel 38-39 (Armageddon) and perhaps the appearance of the last two popes in St. Malachy's list of popes. I think, then, Christ will soon return. When He comes will we need a pope or the Mass? Indeed, it appears that we are at the dawn of a new age.

The English language edition of FORTES IN FIDE is available on a subscription basis for one year for $22.50 from William F.J. Christian, 758 Lemay Ferry Rd., Saint Louis, MO 63125 (tel. 314-631-0972). Single issues: $6 each.

Correspondence

The following letters and cards received since March 1, 1989, are hereby gratefully acknowledge. Your editor would like to answer each of these individually, but because of other commitments and demands on his time, he must use this means to let you know he heard from you and to express his gratitude for your time and thoughtfulness in writing to him.

Mrs. D. D'A., Escondido, CA; Fr. G. J., Paris, TX; F.K., Rathdrum, ID; E.S., Colorado Springs, CO; C.S., Colorado Springs, CO; M.M.C., Murdock, MN; M. & M.L., Linwood, Ontario, Canada; K.C.K., Pueblo, CO; S.L.P., Walbridge, OH; D.S., Covina, CA; M.M. O'L, Randolph, MA; V.J., Sun City, AZ; C.M., Cullian, Palawan, Philippines; P. & A.E., Plano, TX; M.M., Belvue, KS; H.H., Switzerland; J.B.D.S., Hawthorne, CA; J.M.D., Kewanee, IL; C.B.K., San Antonio, TX; U.O., Lake Worth, FL; T.C., Oklahoma City, OK; B.P.C., Berkeley, CA; J.M.D., Cory, CO; J.B.D.S., Hawthorne, CA; D. D'A., Escondido, CA; T.C., Oklahoma City, OK; H.H., Switzerland; Mrs. L.B., Urbana, Ohio; S.P., Walbridge, OH; M.M. O'L., Randolph, MA; Rev. J.M.A.W., Scotland; Ventas, Louisville, KY; W.A.S., Riverton, WY; J.B.D.S., Hawthorne, CA; G.T., Aguilar, CO; Mrs. T.B., Charlevoix, MI; T. & B.M., Pekin, IN; Fr. K.V.T., Port Arthur, TX; P.K., Pueblo, CO; B.G. Cleveland, OH; Sr. R.S., Dalton, South Africa; J.L.T., Brittany, LA; W.J.McC., Great Falls, MT; J.T., Denver, CO; R.McC. S., Burlingame, CA; Mrs. E.G., So. Jamesport, NY; J.M., Argentre-du-Plessis, France; M.M., Belvue, KS; Mrs. J.L., Nashua, NH; D. D'A., M.A.C. & Co., Dufur, OR; A.P., Rochester, MN; Mrs. E.H., Indio, CA; B.C., Pt. Neches, TX; M.M. O'L., Randolph, MA; T.G., Houston, TX; T.B., Aragon, NM; Mrs. P.S., Ashburnham, MA: K.A., Montrose, CO; A.K.P., Durango, CO; Mrs. D.J., Kansas City, MO; Rev. Dr. G.J., Paris, TX; R.S., Rochester, MN;...

Continued from Page 4

ining the evidence and documents he has been compiling, I firmly believe his to be a serious bona fide research-project that has the potential of authoritatively establishing at least the minimum of necessary proof for the thesis that the conclaves in question were not only probably irregular, but were certainly irregular; and also the strong likelihood that there is yet living a true pope-elect, validly elected at one or more of those conclaves before the aforesaid irregularities thwarted or suppressed his rightful acceptance and his accession to the throne of Peter, which esteemed Cardinal is named explicitly in Mr. Giuffre's presentation, and is no doubt already known (his identity, that is) to many of the faithful such as yourselves.

I therefore firmly, though cautiously, support Mr. Giuffre's project, in its responsible presentation of this thesis and whatever solid documentation it offers and substantiates. If such evidence truly warrants the conclusion that the thesis is correct, then so be it! On the other hand, as I already mentioned, I do not and cannot support any efforts, conclusions, or practical actions based merely on rumors, hearsay, private inspirations, hoax, or the like. If correct and compelling evidence is presented and verified, let it speak for itself, and let the proper conclusions be drawn. I urge you good people to consider and support Mr. Giuffre's project in the same manner, and for the bonum ecclesiae - the good of the Church - and also to support the underwriting of his published documentary that it may be realized and forthcoming; and above all, to pray, to pray, and to pray for the salutary outcome of this most significant apostolate, hopefully unto the final and swift resolution of this crisis, and the enthronement of a true shepherd to guide his flock safely over the storm-tossed seas of the Last Days, unto the Second Coming of the Victorious Christ, Who will bring about the Eternal Calm of the Kingdom of God.

ONE MORE THING! There will likely be opposition to this project from many quarters. Certainly, the New Church "Establishment" will reject the thesis as "irresponsible," and will insist on the perfect legality, regularity, and orthodoxy of the conclaves and elections in question. Many of the faithful will likely look upon the project and its thesis as "incredible," "impossible," something that is "unthinkable," something that MIGHT have happened centuries ago or maybe centuries hence, but "COULD NOT happen NOW"! Of course, also many of the "moderate" traditionalists and neutralizers will denounce such a bold thesis, and perhaps go into a fit about "sedevacantism." Even some of the more hardline traditionalists may not be favorable to the thesis and project. Some may consider it plausible and likely, but may at the same time reject someone like Cardinal Siri as not meeting their standards; some may call for a vigilante or self-appointed "Council" or "conclave" to elect a new pope, even though such would likely to be canonically irregular itself. There may even be some critics of ill-will who would like to see the project sabotaged.

But then again, there MAY emerge some critics in a position of knowledge and authority, who may be convinced that the allegations in the thesis are groundless; or that the whole thesis was "invented," is a "hoax." It is possible that some critics or authorities may come up with proof that the allegations of irregularities in those conclaves were groundless. (yet, even if that were so, and proved to be so, the fact of the present constitutional crisis in the Church would itself remain irrefutable from a doctrinal point of view, as I explained earlier, for those with a correct understanding of papal infallibility).

We should indeed be prepared to meet or hear from responsible critics of this nature, and should welcome any evidence they can provide, even though it may seem to weaken or even destroy the thesis in question. My feeling is that there may indeed be some intelligent bona fide critics or authorities who may even have some "evidence" to present. Let them step forward, and let all the evidence on both sides be brought out, and verified - or be refuted, if that be the case.

I know that Mr. Giuffre shares this attitude, and that his approach is eminently objective, open to any solid evidential facts that even the "Devil's Advocate" may introduce in hopes of either refuting his thesis or spurring him on to producing even more definitive counter-evidence that will ultimately vindicate the thesis' truth and practical consequences.

IN CONCLUSION, all that I, and Mr. Giuffre, and you yourselves can and must ultimately do is to commend this project to Almighty God and His Immaculate Mother, imploring and storming all of heaven for assistance in the wise and prayerful pursuance of this undertaking, unto its ultimate conclusion, which must be left in the Hands of God.

L.S.B.
April 9, 1989
2nd Sunday after Easter, "Good Shepherd Sunday"

Pope Leo XIII on the Unity of the Church

by Father Daniel E. Jones

Not too long ago Mrs. Eleanor Skotnyar of Beaverton, Ontario, CANADA, shipped to me a couple of her old and treasured books. One of them, a 1908 hardback memorial edition of THE LIFE OF POPE LEO XIII by J. Martin Miller, I have been using for daily spiritual reading. What a gem this book is, I am delightfully coming to discover. During the month of May I have been reading the chapters which quote the entire great encyclical letter of this Pope dealing with the unity of the Church, which encyclical was issued in Rome on June 29th, 1896.

I feel impelled to quote and make some comments on this encyclical. Most of the people who read these Sangre de Cristo Newsnotes (SDCN), either do not have the time, nor would they probably take the time (even if the English text of the encyclical were readily available to them) to read the whole encyclical. But its main thesis is so important and relevant to our current time and situation, that I have decided to at least bring such to your attention.

"And I will ask the Father and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of Truth. He shall give testimony of Me, and you shall give testimony." Hence He commands that the teaching of the Apostles should be religiously accepted and piously kept as if it were His own — "He who hears you hears Me: he who despises you despises Me." Wherefore the Apostles are ambassadors of Christ as He is the ambassador of the Father. "As the Father sent Me, so also I send you." . . . . .

"The Apostles were appointed by Christ to preach the Gospel to us. Jesus Christ was sent by God. Christ is therefore from God, and the Apostles from Christ, and both according to the will of God. * * * Preaching therefore the Word through the countries and cities, when they have proved in the Spirit the first-fruits of their teaching, they appointed bishops and deacons for the faithful. * * * They appointed them and then ordained them, so that when they themselves had passed away other tried men should carry on their ministry."

"ONE LORD, ONE FAITH."

And as souls cannot be perfectly united in charity unless minds agree in faith, he wishes all to hold the same faith: "One Lord, one faith"; and this so perfectly "one" as to prevent all danger of error: "that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive": and this he teaches is to be observed, not for a time only, "but until we all meet in the unity of faith * * * unto the measure of the age of the fulness of Christ." . . . . .

THE SPIRIT OF TRUTH.

Wherefore, as appears from what has been said, Christ instituted in the Church a living, authoritative and permanent "Magisterium," which by His own power He strengthened, by the Spirit of truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by everyone as true. If it could in any way be false, an evident contradiction follows; for then God Himself would be the author of error in man."Lord, if we be in error, we are being deceived by Thee."

In this wise, all cause for doubting being removed, can it be lawful for anyone to reject any one of those truths without by the very fact falling into heresy? — without separating himself from the Church? — without repudiating in one sweeping act the whole of Christian teaching? For such is the nature of faith that nothing can be more absurd than to accept some things and reject others. Faith, as the Church teaches, is "that supernatural virtue by which, through the help of God and through the assistance of His grace, we believe what He has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived." . . . . .

For this reason the Fathers of the Vatican Council laid down nothing new, but followed divine revelation and the acknowledged and invariable teaching of the Church as to the very nature of faith, when they decreed as follows: "All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium." . . . . .

TWO SUPERIORS IMPOSSIBLE.

"It is not congruous that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same people is not incongruous. Thus the parish priest, the bishop,

Continued on Page 8

Continued from Page 7

and the Pope are placed immediately over the same people." So the Roman Pontiffs, mindful of their duty, wish above all things that the divine constitution of the Church should be preserved.

Therefore, as they defend with all necessary care and vigilance their own authority, so they have always labored and will continue to labor that the authority of the bishops may be upheld. Yea, they look upon whatever honor or obedience is given to the bishops as paid to themselves. "My honor is the honor of the universal Church. My honor is the strength and stability of my brethren. Then am I honored when due honor is given to every one." . . . . .

AUTHORITY FROM CHRIST

But We, notwithstanding Our unfitness for this great dignity and office, govern by virtue of the authority conferred on Us by Jesus Christ, as We "look on Jesus, the author and finisher of Our faith," feel our heart fired by His charity. What Christ has said of Himself We may truly repeat of Ourselves — "Other sheep I have that are not of this fold; them also I must bring and they shall hear my voice." Let all those, therefore, who detest the widespread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and the Saviour of the human race, but who have wandered away far from the Spouse, listen to Our voice.

Let them not refuse to obey Our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely. "The Head and the body are Christ wholly and entirely. The Head is the only begotten Son of God, the body is His Church; the bridegroom and the bride, two in one flesh. All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and again all those who agree with the Scriptures concerning the Head, and do not communicate in the unity of the Church, are not in the Church."

And with the same yearning Our soul goes out to those whom the foul breath of irreligion has not entirely corrupted, and who at least seek to have the true God, the Creator of Heaven and earth, as their Father. Let such as these take counsel with themselves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the Church as their Mother. We lovingly address to all the words of St. Augustine: "Let us love the Lord our God: let us love His Church; the Lord as our Father, the Church as our Mother.

"Let no one say, I go indeed to idols, I consult fortune-tellers and soothsayers; but I leave not the Church of God; I am a Catholic. Clinging to thy Mother, thou offendest thy Father. Another, too, says: Far be it from me: I do not consult fortune-telling, I seek not soothsaying, I seek not profane divinations, I go not to the worship of devils, I serve not stones; but I am on the side of Donatus.

"What doth is profit thee not to offend the Father, who avenges an offence against the Mother? What doth it profit to confess the Lord, to honor God, to preach Him, to acknowledge His Son, and to confess that He sits on the right hand of the Father, if you blaspheme His Church? * * * If you had a beneficent friend, whom you honored daily — and even once calumniated his spouse, would you ever enter his house? Hold fast, therefore, O dearly beloved, hold fast all together God as your Father, and the Church as your Mother."

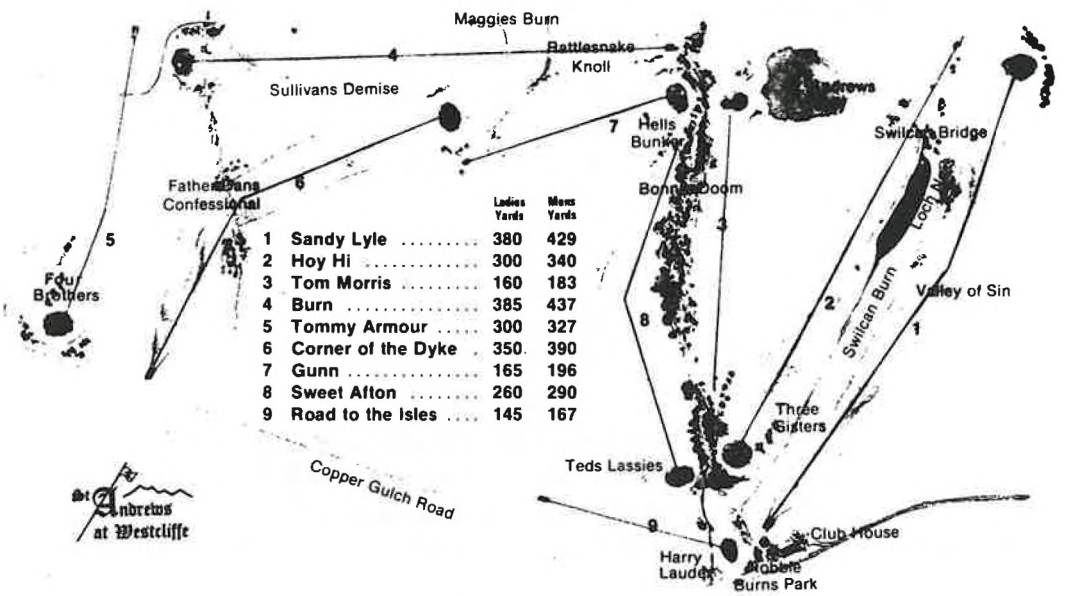
EDITOR"S COMMENTS: In our day, since the "popes" and bishops of the "New Conciliar Church" wear the robes of the Lamb of God, but speak and act as dragons, the world and people are confused and in turmoil: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves;"

— Luke 21:25.

Nevertheless there is still a remnant, saved by grace, who are holding fast to the Catholic Faith. By their fruits we recognize the "popes" and bishops of the "Post-Conciliar Church" as being wolves in sheep's clothing. One fruit is so glaring that it cannot be missed: in the heart of the Mass, at the consecration of the wine, the words of Christ, as we find them in Holy Scripture and in all of Catholic tradition, are changed from "for you and for many" to "for you and for all men", which change the Council of Trent Catechism demonstrates, by itself, would invalidate the entire Mass and be a great sacrilege. No one can continue to approve such a desecration and still be a Catholic.

So what do persons, not in the fold of the True Church, do, who want to join that fold? They can't attach themselves to the bogus "Novus Ordo" church. Where can they find the authentic Magisterium of the Catholic Church? Certainly not amongst the wolves in the heirarchy of the Vatican II church! Do you find any of them speaking with a tongue like that of Pope Leo XIII? Theirs is from a different spirit! One can unite himself with the remnant Catholic faithful, study the veritable Catholic Faith, and make a profession of Faith and/or be Baptized. Seek out any still faithful Catholic clergy or laity and ask them to help you. It is most important, if you love God and want to be with Him in eternity, that you be a living member of the Church which His Son has built.

FATHER DAN'S OPEN



		Ladies Yards	Mens Yards
1	Sandy Lyle	380	429
2	Hoy Hi	300	340
3	Tom Morris	160	183
4	Burn	385	437
5	Tommy Armour	300	327
6	Corner of the Dyke	350	390
7	Gunn	165	196
8	Sweet Afton	260	290
9	Road to the Isles	145	167

Note fairway number 6.

An open golf tournament on Saturday, April 29, helped kick-off the season at the St. Andrews at Westcliffe course.

The tournament is named after Father Dan Jones of Westcliffe who is an avid golfer.

Continued on Page 22

FORTS DANS LA FOI

FORTES IN FIDE is the English Edition of the Review

A Review of Catholic Teaching, founded in France by Father R.P. Noel BARBARA who continues to be its Editor.

In accord with its subtitle "a Review of Catholic Teaching," this journal is dedicated to the propagation of the Catholic Faith. The crisis affecting the Church since Vatican II shoes the importance of such an undertaking.

Unquestionably, if practicing Catholics had been better instructed in the faith, they would never have permitted the changes to have been introduced with so little resistance. As an old proverb puts it: *"the power of the forces of evil are directly proportional to the weakness of the forces for the good."* Ask your friends and relatives; indeed, ask yourself; and you will see how little the teachings of the Church are known in our times. It is a matter of great urgency for all of us that we should study and know about our religion.

In order for the prospective reader to have a better opportunity to evaluate this review, we offer the titles of the principle topics already covered in the French edition and which will appear in the English translations.

NUMBER 1

Without Faith it is Impossible to please God.
The Hierarchic Church and the Infallibility of her Teaching.
With regard to a recent study of the Conciliar Document *Dignitatis humanae.*
Why we have chosen the picture of St. Joseph for our cover.

NUMBER 2

Why do you always say the same thing?
The Hierarchical Church is Infallible in her Teaching.
Some Special Problems.

NUMBER 3

The post-Conciliar Popes.
Recalling certain Principles in order to Study This Question.
The Poisonous Fruits of Vatican II.
The Popes of Vatican II; Are they real popes?

NUMBER 4

Happy are those who will not be scandalized by discussion
(in order to understand the actual nature of the Crisis).
The Problem of Obedience in the Church militant.
The Visibility of the Church, a stumbling block for those who could defend the faith.

NUMBER 5

The Household of the Faith.
Doubts raised by the Episcopal Ordinations of Archbishop Lefebvre.
Reasons justifying the Catholic Resistance.

You can obtain *Fortes in Fide* at Traditional Mass Centers
or by subscribing through our agent in the United States.

Mr. W.F.J. CHRISTIAN • 758 Lemay Ferry Road, • St. Louis, MO 63125

Four Issues are published every year.

Cost for one year Subscription:	$22.50
Supporting Subscription:	$40.00
Subscription for Students, Senior Citizens and Clergy: (send I.D. copy)	$14.00
Single issue:	$6.00

Delta, Colorado's Our Lady Queen of Heaven mission's First Holy Communion Class.

Tom & Gaye Lynn Gallegos of Houston, Texas, are building a beautiful retirement home just north of Westcliffe, Colorado.

MASS SCHEDULE

August 6, 1989	**....TRANSFIGURATION**	Westcliffe (719-783-2491)	9:00 a.m.
August 13		Pueblo (719-545-7067)	10:00 a.m.
August 15	**.....ASSUMPTION BVM**	Westcliffe (210 S. 2nd St.)	9:00 a.m.
August 20		Bayfield (303-274-5098)	6:00 p.m.
August 27		Pueblo (1404 E. 21st St.)	10:00 a.m.
September 1	**.....FIRST FRIDAY**	Pueblo	5:30 p.m.
September 2	**.....FIRST SATURDAY**	Pueblo	9:00 a.m.
September 3		Bayfield (480 County Rd. 207)	10:00 a.m.
September 10		Delta (303-874-3887)	10:00 a.m.
September 17		Pueblo	10:00 a.m.
September 24		Pueblo	10:00 a.m.
September 24		Westcliffe	5:30 p.m.
October 1		Bayfield, Colorado	10:00 a.m.
October 6	**.....FIRST FRIDAY**	Pueblo	5:30 p.m.
October 7	**.....FIRST SATURDAY**	Pueblo	9:00 a.m.
October 8		Pueblo	10:00 a.m.
October 15		Pueblo	10:00 a.m.
October 15		Westcliffe	5:30 p.m.
October 22		Delta (American Legion Hall)	5:00 p.m.
October 29		Pueblo	10:00 a.m.
November 1	**.....FEAST OF ALL SAINTS**	Westcliffe	9:00 a.m.
November 2	**.....ALL SOULS' DAY**	Westcliffe	8:00 a.m.
November 3	**.....FIRST FRIDAY**	Pueblo	5:30 p.m.
November 4	**.....FIRST SATURDAY**	Pueblo	9:00 a.m.
November 5		Bayfield	10:00 a.m.
November 19		Delta	10:00 a.m.
November 26		Pueblo	10:00 p.m.
November 26		Westcliffe	5:30 p.m.

PRACTICAL HANDBOOK OF RITES, BLESSINGS AND PRAYERS

Arranged for the convenience of the clergy
under the direction of
THE MOST REVEREND
WILLIAM O. BRADY, S.T.D.
Archbishop of Saint Paul

Compiled from
The New Collectio Rituum
The Roman Ritual
Indults of the Holy See
Decisions of the Bishops
and Established Parish Customs
in the United States
Edited by
The Rt. Rev. Msgr. Richard T. Doherty, S.T.D.

THE NORTH CENTRAL PUBLISHING COMPANY
ST. PAUL, MINNESOTA
1961

CHAPTER IV

ABJURATION OR PROFESSION OF FAITH

The priest, vested in surplice and violet stole, sits before the middle of the altar, or at the Epistle side if the Most Blessed Sacrament is reserved in the tabernacle.

The convert kneels before him and, placing his right hand on the Book of the Gospels (or Missal), reads the following Profession of Faith or, when it seems advisable, the shorter formula found on p. 121. If he cannot read, he repeats the formula after the priest, who should read it slowly and distinctly.

i. Traditional Formula for Profession of Faith

The following abjuration is according to the formula approved for the United States of America by the Sacred supreme Congregation of the Holy Office.*

I, N.N., _____ years of age, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend Father N. N., having before my eyes and touching with my hands the Holy Gospels; and with a firm faith I believe and profess each and all the articles that are contained in the Apostles' Creed, that is: I believe in God, the Father Almighty, Creator of Heaven and Earth; and in Jesus Christ, His only son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell, the third day He arose again from the dead; He ascended into heaven and sitteth at the right hand of God, the Father Almighty; from hence He shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

I admit the Sacred Scriptures according to the sense which has been held and which is still held by Holy Mother Church, whose duty it is to judge the true sense and interpretation of the Sacred Scriptures, and I shall never accept or interpret them except according to the unanimous consent of the Fathers.

I profess that the Sacraments of the New Law are, truly and precisely, seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. I profess that all confer grace and that of these Baptism, Confirmation and Holy Orders cannot be repeated without sacrilege.

I also accept and admit the ritual of the Catholic Church in the solemn administration of all the above mentioned Sacraments.

I accept and hold, in each and every part, all that has been defined and declared by the Sacred Council of Trent concerning original sin and justification. I profess that in the Mass is offered to God a true, real and propitiatory sacrifice for the living and the dead; that in the Holy Sacrament of the Eucharist there is really, truly and substantially the Body and Blood together with the Soul and Divinity of our Lord Jesus Christ, and that there takes place what the Church calls transubstantiation, that is, the change of all the substance of bread into the Body and of all the substance of wine into the Blood. I confess also that in receiving under either of these species one receives Jesus Christ, whole and entire.

I firmly believe that Purgatory exists and that the souls detained there can be helped by the prayers of the faithful. Likewise I hold that the saints, who reign with Jesus Christ should be venerated and invoked, that they offer prayers to God for us and that their relics are to be venerated.

I profess firmly that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints should be given due honour and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant Indulgences and that their use is most salutary to the Christian people, I recognize the Holy, Roman, Catholic, and Apostolic Church as the mother and teacher of all the Churches and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Besides I accept, without hesitation, and profess all that has been handed down, defined, and declared by the Sacred Canons and by the general Councils, especially by the Sacred council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reproved. This same Catholic Faith, outside of which nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught and publicly professed by all those who depend on me and by those of whom I shall have charge.

So help me God and these Holy Gospels.

ii. A Shorter Formula for Profession of Faith

This shorter formula was approved for the United States of America by the Sacred Supreme Congregation of the Holy Office on June 13, 1956.*

The Holy Office set down the following conditions regarding the use of this formula:

*Cf. Ecclesiastical Review, May, 1942.

*Bouscaren: Canon Law Digest, 1958 Supplement, under Canon 752.

Continued on Page 13

CATHOLICS FOREVER

CATHOLICS FOREVER
POST OFFICE BOX 283
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Associate Editor: Most Rev. J. Vida Elmer – P.O. Box 85, Glenmont, NY 12077

Monthly Issue No. 79 July 1989

BISHOPS' DECLARATION

1. We the undersigned Bishops, called by extraordinary circumstances to preserve the sanctifying mission of the Holy, Catholic, Apostolic and Roman Church in default of a true Roman Pontiff, declare that for contradicting the infallible Magisterium of the Church regarding ecumenism, the present hierarchy, following the false Second Vatican Council, does not speak for the Catholic Church and is in fact devoid of divine authority, or jurisdiction, over the faithful. The true Church of God, founded on the rock which is Peter and on his faith (Matt. 16:18) and taught all things by the Holy Spirit (John 14:26), can never teach any error or contradict herself.

2. While we ourselves, in the formal absence of a legitimate Supreme Pontiff, do not claim the jurisdiction or power to govern the faithful proper to diocesan Ordinaries, yet as legitimately consecrated for the Apostolic Mission of the Church, we have not only the sacramental powers of the bishopric but the teaching office also inherent in it and proper to it. In virtue of this we call upon the clergy and faithful to unite with us in rejecting, as wholly unauthorized, the reforms either instituted by, or stemming from, the so called Second Vatican Council and, in accord with the injunction of the Apostle, to "hold fast to the traditions" which we have learned from the Apostles and their successors (II Thess. 2:14). Sacred Tradition we hold to be, as the Church teaches, the guardian and interpreter of Catholic truth, expressing in itself, and witnessing to, her infallible Magisterium.

3. The Conciliar reforms, contrived to modernize the Church and to make of her less a "sign of contradiction" to the world of unbelief (Luke 2:34), are founded not on the rock of Catholic faith but on the sand of ecumenism – that very confederation of sects condemned by Pius XI of holy memory in his encyclical *Mortalium Animos* as utterly incompatible with the one Church founded by Christ. "It is clear," the Pontiff writes, "that the Apostolic See cannot on any terms take part in these assemblies, nor is it in any way lawful for Catholics to support or to work for such enterprises; for if they do so, they will be giving countenance to a false Christianity, quite alien to the one Church of Christ."

4. This poison of ecumenism is evident in the new worship ensuing on the Council; that is to say, in the "New Order" (*Novus Ordo*) Mass, aptly named, and in the other sacraments, thereby shaking the "house of God" (Gen. 28:17) by her very "seven pillars" (Prov. 9:1). All has been patently protestantized; all that was peculiarly and beautifully Catholic and enshrined in the sacrosanct Latin tongue of the Church in the West has been ruthlessly removed from the ancient prayers of the liturgy, the remainder itself vulgarized, and the lamentations of the prophet Jeremias appallingly fulfilled almost to the letter.

5. "By their fruits you shall know them" (Matt. 7:16). As time runs its course since the Council, the disorder in the Church only increases. While the cameras and spotlights of the Liberal news media canonize the charismatic Conciliar Popes in the eyes of the masses, anarchy, both doctrinal and disciplinary, runs rampant in Catholic schools and parishes, and there is almost no counting the scandals perpetrated by apostate priests and prelates. The occasional remonstrances issuing from Rome, lacking sanctions and unenforced, bear witness to the collapse of authority even at the highest level.

6. The sheep of Christ's flock for their part we see dispersed since the Council. A great percentage has ceased to practice the Faith; many others have apostatized and joined sects; the traditionalists have been forced in conscience to re-group around priests adhering to the immemorial Mass, while many of those still in the parishes grope in confusion. "They have taken away my Lord: and I do not know where they have laid Him" (John 20:13). Innumerable defections have depleted the priesthood, and the mass exodus from the religious life has virtually destroyed it . What else is to be seen in this scattering of the sheep but that the shepherd himself has been struck (Matt. 26:31) and the Church robbed of a true Vicar of Christ?

7. Indeed, we see, since 1983, the subversion of the Council sealed in a new Code of Canon Law, planned with the Council itself. In it (C 204) we find the holy Catholic Church reduced to but a part of the larger "People of God," this itself comprising all the baptized, whether Catholic or not. In it again (CC 844, 912, 933) we find mutual reception of the sacraments sanctioned for both Catholics and Protestants - and in each other's churches - that very common worship (*communicatio in sacris*) traditionally abhorred and condemned by the Church. Behold the new, shapeless People of God! "The kings of the earth and all the inhabitants of the world would not have believed that the adversary and the enemy should enter in by the gates of Jerusalem" (Lam. 4:12).

8. It is incumbent on us as Catholic Bishops to defend and maintain the infallible and unchangeable Magisterium of the Church. In view of what we have here stated, the duty of Catholics is clear. They must altogether repudiate the Second Vatican Council and its false Popes, together with the Bishops and priests subject to them. The Apostle warns us to have no part in the sins of others (Rom. 1:32). The era introduced by the Council has the marks of the great apostasy to precede the advent of Antichrist, foretold by the same Apostle in his second epistle to the Thessalonians.

9. Nor can the Catholic conscience compromise. We cannot, as some would have it, acknowledge divine authority in the Conciliar Popes on the one hand, and at the same time disobey them on the pretext of their not teaching infallibly. If ever a true Roman Pontiff could publicly teach error and mislead the Church, her own infallibility - the infallibility of her Ordinary Magisterium itself - would be undermined. "He who hears you hears me" (Luke 10:16). The First Vatican Council, besides defining the Pope to be infallible in his personal exercise of the Solemn Magisterium, declared also "this see of Peter to remain always free from error" (D 1836). No one can mislead the Church and be formally the Vicar of Christ. Nor could the same Council oblige the faithful to obey the Pope "even in matters pertaining to the discipline and government of the Church" (D 1827) *if* he were liable to err in the formal exercise of his office as teacher of the Church.

10. To many it will seem that we are asking too much in expecting them to abandon their parishes and adhere strictly to traditional Catholic worship and discipline. Especially will this be the case for the majority who, for want of proper priests, will either find themselves altogether without the Mass and sacraments, or have access to them only occasionally. How, they may wonder, will it be possible for them to survive spiritually and save their souls?

11. As shepherds under Christ we fully appreciate their anguish. Yet the Faith cannot be compromised. Its external profession and practice must be in full conformity with the truth of Catholic teaching. "Father, sanctify them in the truth" (John 17:17). Few indeed are the priests

presently exercising their ministry in accord with the principles we have here stated. Hopefully many more will be moved by the grace of God to see the truth that will, in the words of our divine Lord, "set them free" (John 8:32) from the "shadow of death" (Luke 1:79) and will join our effort. "Now is the hour for us to rise from sleep" (Rom. 13:11). Like their forefathers at the time of the English Reformation, Catholics today are called upon by Divine Providence to confess and manifest their Faith precisely by refusing to participate in the new rites. Nor should they assist at even the traditional Latin Mass itself wherever it may be offered in communion with (*una cum*) the false Pope and Bishops under him. The "clean oblation" (Mal. 1:11) must not be defiled with error.

12. Not that there is no alternative and that one can practice the Faith only privately. Where the services of a faithful priest are not to be had, we see that alternative as the Holy Rosary. No one will perish who is genuinely devoted to it. It should be recited not only privately and in the family circle, but in common - especially on Sundays - with as many neighboring Catholics as possible. In this way will the obligation of public worship best be fulfilled when the Mass itself is not available. Coupled with the Rosary should be Spiritual Communion. The fervent and explicit desire to receive the Holy Eucharist can obtain much of its grace. At the same time orthodox Catholic doctrine and spirituality must be sought in books bearing the Church's official *imprimatur* before the Second Vatican Council. Children for their part must be taught on the basis of the traditional Catholic catechism and even baptized, when necessary, in the absence of a proper priest.

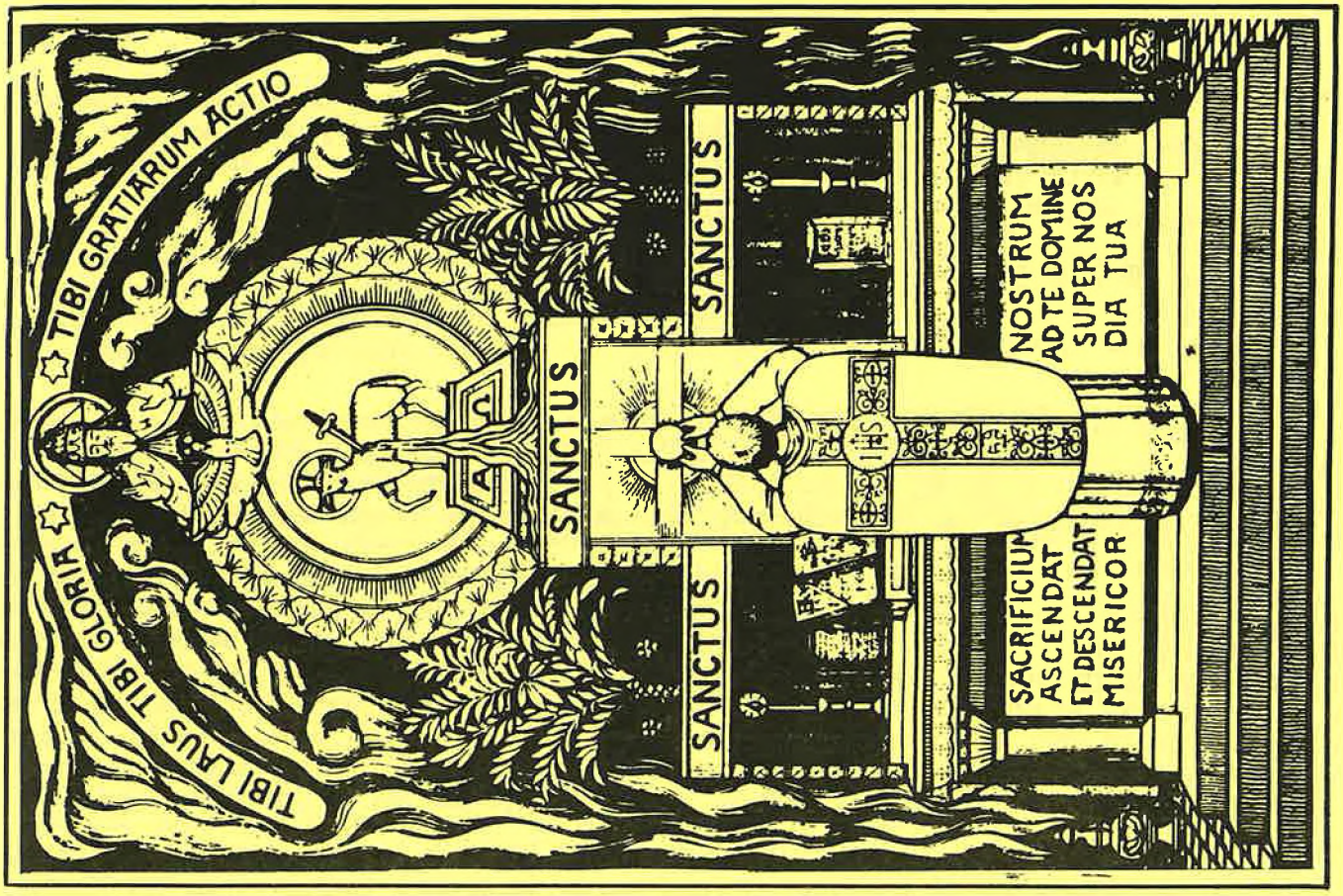
13. What, we ask in closing, is the root reason for the unparalleled calamity that has befallen the Church in our day? What else but our sins? In the words of the prophet: "We have done wickedly and revolted: and we have gone aside from Thy judgments" (Dan. 9:5). The same Daniel seems to speak of our time when he sees in a vision an enemy of God's people "magnified even unto the strength of heaven; and it threw down of the strength, and of the stars, and trod upon them. And it was magnified even to the prince of the strength, and it took away from him the continual sacrifice, and cast down the place of his sanctuary. And strength was given him against the continual sacrifice, because of sins. And truth shall be cast down on the ground, and he shall do and shall prosper" (Dan 8:10-13).

14. The measure of the calamity we suffer betokens the measure of our crime in having forsaken the commandments of God and His Church. "From everyone to whom much has been given, much shall be required" (Luke 12:48). Let, then, our repentance and reparation also be proportioned to our failure to live as true Catholics. Our Lady herself warned us at Fatima of calamitous times to come if we did not do penance and say the Rosary. It is time at last for all to do so. Not by mediocre measures can we expect to win the mercy of God for restoring a true shepherd to the chair of Peter, on whom the restoration of the Church herself wholly depends. The defense of the papacy, as it was instituted by Christ, is of primary concern to us Bishops.

15. We earnestly exhort all who read this declaration to the apostolate of spreading it among all the faithful, including those who have lapsed from the Church in the awful aftermath of the Council, and we place the cause of our Catholic Alliance under the patronage of the Immaculate Heart of Mary, her most chaste spouse St. Joseph, and St. Michael, prince of the heavenly host.

Feast of the Sacred Heart, 1989

†Robert McKenna, O.P.- Monroe, Conn.
†J. Vida Elmer - Albany, N.Y.
†Oliver Oravec - London, Ontario
†Richard Bedingfeld, South Africa
Abbot John Hesson - Philadelphia, Penn.



CATHOLICS FOREVER
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ENDANGERED SPECIES **ABORTION IS MURDER**

FIRST CLASS MAIL

Continued from Page 12

1. The shorter formula proposed by the Bishops of the United States of North America is essentially for those only who have not attained puberty or who are uneducated. Moreover, in the judgment of the Ordinary, all those can be considered uneducated who do not have the religious development to understand the longer formula.

2. However, the longer formula must be used by the better educated adults.

I, N. N., touching with my hands God's holy Gospels enlightened by divine grace, profess the faith which the Catholic, Apostolic, Roman Church, teaches. I believe that Church to be the one true Church which Jesus Christ founded on earth: to which I submit with all my heart.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only son, our Lord who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven sitteth at the right hand of God, the Father Almighty from hence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

I believe that seven sacraments were instituted by Jesus Christ for the salvation of mankind: namely, Baptism Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

I believe that the Pope, the Bishop of Rome, is the Vicar of Jesus Christ on earth, that he is the supreme visible head of the whole Church, and that he teaches infallibly what we must believe and do to be saved.

I also believe everything which the Holy, Catholic, Apostolic and Roman Church defines and declares we must believe. I adhere to her with all my heart, and I reject every error and schism which she condemns.

So help me God and these Holy Gospels which I touch with my hands.

CHAPTER V
FORMULA OF ABSOLUTION FROM CENSURES INCURRED BY HERESY, SCHISM OR APOSTASY**

After the abjuration the priest, remaining seated, says either the psalm **Miserére** (50) or the psalm **De Profúndis** (129).

Psalmus 50

Miserére mei, Deus, * secúndum misericórdiam tuam;

Secúndum multitúdinem miseratiónum tuárum * dele iniquitátem meam.

Pénitus lava me a culpa mea, * et a peccáto meo munda me. —

Nam iniquitátem meam ego agnósco, * et peccátum meum coram me est semper.

Tibi soli peccávi * et, quod malum est coram te, feci,

Ut manifestéris iustus in sentántia tua, * rectus in iudício tuo.

Ecce, in culpa natus sum, * et in peccáto concépit me mater mea.

Ecce, sinceritáte cordis delectáris, * et in præcórdiis sapiéntiam me doces. —

Aspérge me hyssópo et mundábor; * lava me et super nivem dealbábor.

Fac me audíre gáudium et lætítiam, * exsúltent ossa quæ contrivísti.

Avérte fáciem tuam a peccátis meis, * et omnes culpas meas dele. —

Cor mundum crea mihi, Deus, * et spíritum firmum rénova in me.

Ne proiéceris me a fácie tua, * et spíritum sanctum tuum ne abstúleris a me.

Redde mihi lætítiam salútis tuæ, * et spíritu generóso confírma me. —

Docébo iníquos vias tuas, * et peccatóres ad te converténtur.

Líbera me a pœna sánguinis, † Deus, Deus salvátor meus: * exsúltet lingua mea de iustítia tua.

Dómine, lábia mea apéries, * et os meum annuntiábit laudem tuam.

Neque enim sacrifício delectáris, * et holocáustum, si darem, non acceptáres.

Sacrifícium meum, Deus, spíritus contrítus: * cor contrítum et humiliátum, Deus, non despícies. —

Benígne fac, Dómine, pro bonitáte tua, erga Sion, * ut reædífices muros Ierúsalem.

Tunc acceptábis sacrifícia legítima, † oblatiónes et holocáusta, * tunc ófferent super altáre tuum vítulos.

Glória Patri.

Psalmus 129

De profúndis clamo ad te, Dómine, * Dómine, audi vocem meam!

Fiant aures tuæ inténtæ * ad vocem obsecratiónis mea. —

Si delictórum memóriam serváveris, Dómine, * Dómine quis sustinébit?

Sed penes te est peccatórum vénia, * ut cum reveréntia serviátur tibi. —

Spero in Dóminum, * sperat ánima mea in verbum eius;

Exspéctat ánima mea Dóminum, * magis quam custódes auróram. —

Magis quam custódes auróram, * exspéctet Israël Dóminum,

Quia penes Dóminum misericórdia * et copiósa penes eum redémptio:

Et ipse rédimet Israël * ex ómnibus iniquitátibus eius.

Glória Patri.

The priest then stands, removes his biretta, and says:

Kyrie, eléison. Christe, eléison. Kyrie, eléison.

Pater noster (secreto usque ad)

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Salvum (-am) fac servum tuum (ancíllam tuam), Dómine.

R. Deus meus, sperántem in te.

V. Nihil proficiat inimícus in eo (ea).

R. Et fílius iniquitátis non appónat nocére ei.

V. Esto ei, Dómine, turris fortitúdinis.

R. A fácie inimíci.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

**According to many authors this absolution is not required in the case of doubtful Baptism in virtue of canons 19; 2219, § 1; 2245, § 4; and 2246, § 2.

Continued on Page 14

Continued from Page 13

Oratio

Orémus.

Deus, cui próprium est miseréri semper et párcere: súscipe deprecatiónem nostram, ut hunc fámulum tuum, quem (hanc fámulam tuam, quam) excommunicatiónis caténa constríngit, miserátio tuæ pietátis cleménter absólvat. Per Christum Dóminum nostrum.

R. Amen.

The priest sits, covers his head again, and pronounces the Absolution, inserting the word forsan *if there is a doubt whether or not the convert has actually incurred excommunication by the error he has just abjured.*

Auctoritáte apostólica, qua fungor in hac parte, absólve te a vínculo excommunicatiónis quam (forsan) incurrísti et restítuo te sacrosánctis Ecclésiæ sacraméntis, communióni et unitáti fidélium in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

The priest then imposes some salutary penance, such as prayers, a visit to a church, etc.

*With the Ordinary's permission, the conditional Baptism of converts may be private and without ceremonies using the short formula given below.**

CHAPTER VI
FORMULA FOR CONDITIONAL BAPTISM OF CONVERTS

Sacerdos:

N. Quid petis ab Ecclésia Dei? — N., what do you ask of the Church of God?

Respondet:

The Faith. — Fidem.

Sacerdos:

Do you believe in God, the Father Almighty, creator of heaven and earth? — Credis in Deum Patrem Omnipoténtem, Creatórem cæli et terræ?

Respondet:

I do believe. — Credo.

Sacerdos:

Do you believe in Jesus Christ, his only Son, our Lord, who was born into this world and who suffered. — Credis in Iesum Christum, Fílium eius únicum, Dóminum nostrum, natum et passum?

Respondet:

I do believe. — Credo.

Sacerdos:

Do you believe also in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting? — Credis et in Spíritum Sanctorum, Sanctam Ecclésiam cathólicam communiónem, remissiónem peccatórum, carnis resurrectiónem, et vitam ætérnam?

Respondet:

I do believe. — Credo.

Sacerdos:

N., do you wish to be baptized if you are not validly baptized? — N. Vis baptizári si non es válide baptizátus (-a)?

Respondet:

I will. — Volo.

Sacerdos:

N. N., Si non es baptizátus (-a), ego te baptízo in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

Deinde sacerdos intingit pollicem dexterum in sacro chrismate, et perungit verticem electi in modum crucis, dicens:

Deus omnípotens, Pater Dómini nostri Iesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissiónem ómnium peccatórum (hic inungit) ipse te líniat ✠ Chrísmate salútis in eódem Christo Iesu Dómino nostro in vitam ætérnam. R. Amen.

Sacerdos: Pax tecum.

R. Et cum spíritu tuo.

Tunc bombacio, vel re simili, pollicem tergit, et imponit capiti electi chrismale, seu candidum linteolum et dat illi vestem candidam, dicens:

Accipe vestem cándidam, quam pérferas immaculátam ante tribúnal Dómini nostri Iesu Christi, ut hábeas vitam ætérnam.

R. Amen

Receive this white garment. Never let it become stained, so that, when you stand before the judgment seat of our Lord Jesus Christ, you may have life everlasting.

R. Amen.

Postea dat ei sacerdos cereum seu candelam accensam in manu dextera, dicens:

Accipe lámpadem ardéntem, et irreprehensíbilis custódi Baptísmum tuum: serva Dei mandáta, ut, cum Dóminus vénerit ad núptias, possis occúrrere ei una cum ómnibus Sanctis in aula cælésti, et vivas in s´ácula sæculórum.

R. Amen

Receive this burning light, and keep the grace of your baptism throughout a blameless life. Observe the commandments of God. Then, when the Lord comes to the heavenly wedding feast, you will be able to meet him with all the saints in the halls of heaven, and live forever and ever. R. Amen

Postea sacerdos dicit:

N. Vade (Ite) in pace, et Dóminus sit tecum (vobíscum)

R. Amen.

CHAPTER VII
FORMULA FOR RECEPTION OF CONVERTS IN PERICULO MORTIS

In danger of death, anyone may be baptized who in any way assents to the principal truths of faith and who manifests sorrow for his sins and a desire to abide by the tenets of Holy Mother Church. These requirements are encompassed in the following prayer:

I believe in one God. I believe that God rewards the good, and punishes the wicked.

I believe that in God there are three Divine Persons — God the Father, God the Son, and God the Holy Ghost.

I believe that God the Son became Man, without ceasing to be God. I believe that he is my Lord and my Saviour, the Redeemer of

*Consult diocesan faculties.

Continued on Page 16

TO A POTENTIAL CATHOLIC

by

Father Oswald Baker, Downham Market, England

"...There are many here, about my age, good and kind, but with no firm religious convictions. They have none of the old-style hostility to the Church. They just know nothing about it. They do, mostly, I think, believe in God, and seem to be so good that they lack only some positive, firm beliefs such as only the Church can provide. I should be so grateful if you would suggest a few thoughts on the approach to souls who would, I feel sure, be immensely happy if they could find and accept Catholic truth. If only they knew what joy is within their reach. It is possible, of course, that some still think of Catholicism as an enemy of science and truth..." (from a student).

Consider, first, what passes for Catholicism at the present time. The conciliar Church, produced by Vatican II, does not incur the hostility that was felt, and no doubt still is, towards the Catholic Church, now drastically reduced, numerically. The Conciliar Church presents a mutilated, garbled version of Catholicism, a fraudulent substitute. The true Church, to outsiders who recognize it, will still appear to be insular, narrow-minded, officious. It may still, by some, be dubbed totalitarian, hostile to freedom. A few years before the disastrous Vatican II Council, Canterbury issued a booklet entitled "Infallible Fallacies" (surely an absurd title). It asserted, "The Roman Catholic Church, centralized in Rome, and tightly controlled by the Pope, is totalitarian." A totalitarian regime is one under which the only rights and liberties anyone can exercise are those granted by some single human authority. No error betrays the ill-informed critic of the Church more decisively than exaggeration of the influence of the Pope or the Church. There have always been masses of Catholics ready to flout the authority of the Church (of old, duelling, slavery; today, birth prevention.) There is no instance in history of a country preferring its religious to its conflicting national interests. Far from being a victim of tyranny, any Catholic is as free to reject the Church as Judas was. Like Judas, at his moment of departure he is invited to return with the kindly word 'Friend.' So long as you remain in the Church you remain planted in soil whose products are goodness and strength, holiness and happiness, heroes and saints. Totalitarianism suppresses freedom. The Catholic Church teaches and trains us to use freedom wisely.

Let us state our appeal to the potential Catholic. To be received into the Catholic Church is to feel like the man born blind, now granted light and vision. The magnet of the Catholic Faith will draw all your former divers fragments of ideas, like iron filings, into one piece, filled with one energy, and that energy an impulsion to do more for God, Whom you love. Formerly you know about God. Now, you will come to know God. Whereas once you perhaps found thoughts about God dry and dull, now, your dominant hope above all else will be one day to behold God, supreme Object of your love. Your Catholic Faith will enable you to live in a constant consciousness of God's presence. This will bring you the peace of soul of which Our Lord spoke. "Peace I leave with you, my peace I give unto you: not as the world giveth do I give unto you. Let not your heart be troubled, nor let it be afraid." And 'peace' you will no longer understand to mean escaping the crosses of life, but the calm assurance that you have the strength and the means to cope with them. Your peace will not be disturbed but rather deepened by crosses and tribulations - you will learn to welcome them as coming from the hand of the Loving Father.

Your quest for certainty, for peace of soul, for genuine freedom of spirit, your quest for God, will be over. Every human being wants these blessings, which add up to happiness. Where to look for happiness is the question on which men differ. In this, they are divided, as music lovers are. The music we love is the type of music we already have in our souls. A disordered soul likes discordant music. An unregulated, jive-loving mind will normally require discipline before appreciating finer, better, orchestrated symphonies. An orderly, disciplined soul discerns true beauty. To delight in false beauty imperils the soul, and leads eventually to hysteria and degradation.

To become a Catholic is to hang the right price tags on the right things. Your judgement of values in your personal life will be transformed. Possibly what before seemed precious will now appear trivial. What before seemed of no consequence will become the essence of your real life. Your outlook may well change on such subjects as education, money, marriage, pain, death. Your quest for truth and absolute certainty will be over. souls outside the Church, drifting, unanchored, can use up a vast amount of energy trying to find the purpose of life, or fritter away youthful energy on some unworthy fad. Once the goal of life is discovered, there is no need to expend energy trying to find it. The energy can and should be spent in making the journey. O.B.

Continued on Page 16

Continued from Page 14

the human race, that he died on the Cross for the salvation of all men, that he died also for me.

I believe, on God's authority, everything that he has taught and revealed.

O my God, give me strong faith. O my God, help me to believe with lively faith.

O my God, who are all-good and all-merciful, I sincerely hope to be saved. Help me to do all that is necessary for my salvation.

I have committed many sins in my life, but now I turn away from them, and hate them. I am sorry, truly sorry for all of them, because I have offended you, my God, who are all-good, all-perfect, all-holy, all-merciful and kind, and who died on the Cross for me.

I love you, O my God, with all my heart. Forgive me for having offended you.

I promise, O God, that with your help I will never offend you again.

My God, have mercy on me.

When Baptism Is Conferred Unconditionally

If the person has never been validly baptized, no Profession of Faith is required, and Baptism is conferred absolute. If time allows, the formula for the Baptism of Infants may be used with the permission of the Ordinary.*

If, however, death might occur before the ceremony is completed, the following short form should be used. If baptismal water is not at hand, use plain water.

N. Ego te baptízo in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

If in doubt that the person is still alive, say:

Si vivis, ego te baptízo in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

When Baptism Is Conferred Conditionally

If there is a doubt about the validity of a previous Baptism, a Profession of Faith is required, but it may be abbreviated. A sample abbreviation is here given:

I, N. N., do sincerely and solemnly declare that, having been brought up in the Protestant Religion (or other Religion as the case may be), but now, by the grace of God, having been brought to the knowledge of the Truth, I firmly believe and profess all that the Holy, Catholic, Apostolic Roman Church believes and teaches, and I reject and condemn whatever she rejects and condemns.

The priest then absolves him from excommunication, using the form found in Chapter V.

He then baptizes him, as above, using the conditional form:

N. Si non es baptizátus (-a), ego te baptízo in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

Now the convert makes a sacramental Confession, and the priest absolves him sub conditione.

Viaticum is then administered.

*Consult diocesan faculties.

Continued from Page 15

THE NEW "MASS"

Some perhaps will get the idea that by the introduction of such and such a ceremony, or the addition of such and such a rubric, that such things constitute or hide alterations or minimisations of defined truths or ideas sanctioned by the Catholic Faith.

The fact that some have got this idea is reason enough for the condemnation of the "Novus Ordo." It was exactly to prevent this ever happening that Pope St. Pius V forbade anyone to tamper with the Missale Romanum. Paul VI knew very well that **many already** had the idea that the changes then contemplated were truly radical. For example, the following quotation comes from a study made under the sponsorship of Cardinals Ottaviani and Bacci, whose credentials need no certification:

In October 1967 the Episcopal Synod summoned in Rome, was asked for its opinion on the experimental celebration of a so-called "normative Mass" thought out by the Consillium ad exequendam Constitutionem de Sacra Liturgia. This Mass was viewed with the gravest doubts by those present at the Synod; in the vote taken, 43 out of 187 expressed strong opposition, (non placet), 62 had substantial reservations (juxta modum) and 4 abstained. The international information press spoke of a "rejection" of the proposed Mass by the Synod, while "progressive" press made no mention of the Vote. A periodical, expressing the Bishops' point of view and doctrine, epitomised the new rite as follows: "It would sweep away the whole theology of the Mass. With it we should, in fact, be getting close to protestant theology, which has destroyed the sacrifice of the Mass."

Now, in the Novus Ordo Missae, which has just been promulgated by the Apostolic Constitution, the same "normative Mass" reappears in substantially identical form. And it seems that the Episcopal conferences as such have not been consulted in the interval." (Fr. J. Wathen, 'The Great Sacrilege' pp. 57/58)

Overheard: "Personally I'm scared stiff by all this Gorbamania. No overtures — or statements — from Gorbachev should be considered acceptable until he has declared publicly his abandonment of his diabolical creed of universal Communism, publicly apologized to the Russian people and to the world for the immense suffering it has inflicted on its victims these seventy years, and sought political asylum in some civilized country. Communism is the negation of civilization, and it cannot be morally lawful to establish peaceful relations with a Communist country."

GETHSEMANE

by Joseph Cardinal Siri

"Gethsemane: Reflections on the Contemporary Theological Movement" by Joseph Cardinal Siri, Archbishop of Genoa. 377pp. $10.50 (hard) Chicago: Franciscan Herald Pr 1981.

Review by Miss Barbara Nauer

Siri views the spreading heterodoxy as linked to a vision of life, an ontology, which a whole generation of modern religious thinkers feel heir to after philosophers like Vico and Kant tampered with the older understandings of objectivity, being, essence and the like. He sees the mindset of the radical theologians as including these three error-producing components: (1) Their belief in having discovered in the historic consciousness, a new dimension of man; (2) their belief of having discovered, in hermeneutics, a "new" and unique road for the knowledge of truth; & (3) their belief that they have discovered, in the existential reference, a new fundamental way to perceive man in relation to phenomena (p 107).

Cardinal Siri recognizes, in short, that the heresy problem is too airy and generally helter-skelter to qualify as a decent conspiracy, the kind of thing which Church authorities might deal with simply by closing down a certain school or religious house or center. The thing is ever slipping out of reach. Not even the re-definitions stand still long enough to be dealt with. As this author says,

> ...the key-terms of the statements often seem ambiguous, contradictory and polyvalent, and that happens among authors of the same school, using the same terminology, and often within one work of the same author. From one school to another, from one chapter to another of the same book, the words flee, they continually slide, full of implications, implications with different resonances each time, in a way which does not allow any principle, notion or concept of fundamental, stable meaning to remain; in the name of a revalorization of the word, we are witness to a polyvalence and anarchic dispersion of all essential order of the word. (pp. 108-9)

Given the timeliness and penetration of this book, it is too bad that "Gethsemane" is not easier to read. The Italian Cardinal's prose, even in translation, is logical, calm and clear - lighted occasionally by stunning metaphors - but his vocabulary is that of the trained philosopher-theologian, not the ordinary layman. seminary and college teachers will need to assist their students through much of what is here, especially in those early sections about the way that theological language is necessarily analogical.

In his early treatment of "fundamental Criteria," pages 28-41, this author offers the best summary that we have read anywhere on the way that 'two' sources if Revelation, Scripture and Tradition (and not Sacred Scripture alone), animate and sustain all Catholic theology which is orthodox. If I were teaching this book, I would make certain - for purposes of evangelization and apologetics - that my students learned this section very thoroughly.

For in the history of ideas, which in one sense is the history of the developing human intellect, we are in a critical time. For most modern intellectuals and artists, the old gods have fallen. The brightest of the seculars thrash around in a terrifying metaphysical darkness which they inherited from their own teachers, and they are desperate for belief, for hope.

Now these are normally put off by Christianity when they encounter it only as The Religion of the Book - the Bible. Perhaps some natural-law instinct for truth-in-life as opposed to truth-in-art (or writing) - warns them off.

But whatever the reason, history presents us with the strange irony that the learned and scholarly, the booky people, tend to gravitate, when they have free choice in the matter, not toward the Religion of The Book as much as toward the Religion of The Book and The Lived Faith. Which is to say, toward Catholic Christianity.

And so we strongly urge those Catholics who aspire to make converts among the modern intelligentia, as well as those who would settle for just weakening the influence of the rebel heretics, to read this splendid new book, and soon.

(Miss Barbara Nauer is director of the Catholic Writer and Artist Guild at 527 Burgundy St., No. I, New Orleans, a group of writers and their prayer supporters organized to oppose the influence of Modernism in the press.)

(Mme) Heidi Hagen
2 chemin Francois-Lehmann
CH-1218 Grand-Saconnex GE
Suisse/Switzerland

"Doce me,
DOMINE,
vias tuas!"

1897-1984

Oeuvre missionnaire sacerdotale de
Mgr Pierre Martin Ngô-Dinh-Thuc

31st March 1989

Most Rev. Richard Williamson
St. Thomas Aquinas Seminary
R.R.1, Box 97 A-1
Winona, Minnesota 55987, USA

Dear Bishop Williamson,

Your continued attacks of our Bishops and Priests compel me to write you these lines. In a most perfidious way, you call our priests "Mr." and our bishops "Fr.," casting thus doubts on the validity of their ordinations and consecrations respectively. I have read your nasty letter to Father Fouhy, I know of your attacks against Mgr. McKenna and recently Mgr. Bedingfeld in South Africa. Archbishop Ngô-Dinh-Thuc was consecrated by Mgr. Dumortier under the reign of pope Pius XI. His apostolic succession is the purest and the most indisputable one at the present moment while the ordination and consecration of bishop Lefebvre was performed by the high-grade free-mason Achille Liénart which may be put into question.

The Fraternity of St. Pius X takes a diabolical pleasure in destroying all mass centres which do not wish to be integrated into the Fraternity. They usually establish a counter-centre in the same town, in Mulhouse in France even in the same street! Of course, the donations streaming in from all sides help you greatly in the extension of the monopoly which you assume to have of the Catholic Church. Contrary to this, the priests and bishops of the Thuc line are poor, often isolated, despised and even persecuted by the priests and now bishops of the Fraternity of St. Pius X. However, contrary to the latter, they have the great spiritual privilege of corresponding exactly to the description of the apostles of the end of the times given by our Lady of La Salette. Moreover, they do not bow their knees before the Anti-Christ Karol Wojtyla whom in your blindness you continue calling "The Most Holy Father" despite the fact that he excommunicated you all and sundry.

I know that it would be too much to ask you to overcome your pride and to try to cooperate in a friendly way with the priests and bishops of the Thuc line but I most urgently beseech you, for the good of the Holy Catholic Church and your own soul, to stop your calumnies against them.

Yours sincerely,

Copy to bishops, priests and friends of the Thuc line.

Heidi Hagen
2, chemin François-Lehmann
CH-1218 Grand-Saconnex GE

19th March 1989

Dear Father Daniel,

I am sending you separately the special issue of the "pur-magazin" published by the group of priests who left Bishop Lefebre. They believe that they can conquer Rome back to the true Faith. Here is the translation of my letter which can be published in the SDCN:

"Dear Father Bisig,

Recently I received the special issue of your "pur-magazin" in which, among other things, your visit to the Anti-Pope John-Paul II is reported. Your action gives witness to a terrible spiritual blindness, if not pride, but verifies in all clarity the words of Christ that no one would be saved if these times were not curtailed.

I urgently recommend you to ask for the instructive and relevant study written by Michel Mottet, Etang 68, CH-1219 Geneva, Switzerland, "THE ANTI-CHRIST" which uncovers the double face of Karol Wojtyla.

Your circular letter of 22 January 1989 which you enclosed in the magazine, contains several crass, incorrect statements which Father Betschart also defended stubbornly.

With regard to the episcopal consecrations performed by Mgr. Lefebvre, they are indeed schismatic, since Mgr. Lefebvre recognizes a heretic and schismatic as "Pope," the "Holy Father" whom nevertheless he does <u>not</u> obey in many points. His constantly changing position is consequently the cause of the insecurity of many of his seminarians and priests and their rallying with the apostate Rome "which will lose the Faith and become the seat of the Anti-Christ" (Our Lady of La Salette).

I am writing you these lines for the sake of TRUTH and in view of the Holy Scripture, according to which we are responsible also for the souls of our neighbours.

Yours faithfully in Christ,
Heidi Hagen"

HISTORY OF
JONES LUMBER COMPANY, INC.

Daniel Edwin "Eddie" Jones was born May 29, 1912, in Lancaster, Missouri, and moved to Colorado with his family in 1929.

Eddie and his brother, Charles, set up their first sawmill in 1933 in the Black Forest outside of Colorado Springs. In the late 1930's they moved their operation to Westcliffe, Colorado. They did all their own cutting using a two-man saw, skidding with horse and mule, loading by rolling logs up skids, and sawing, with Eddie as the sawyer and Charles as off-bearer. While in Westcliffe, Eddie met his future bride, Vivian Falkenberg. They were married November 21, 1940.

After the war, Eddie and his brother went different ways. Eddie then took on his brother-in-law, Coleson "Coke" Ruminer, for a partner. They moved to Delta, Colorado, in the spring of 1946 and set up Jones and Ruminer Sawmill on the present location of Jones Lumber Company in North Delta. In 1948, Eddie assumed full ownership of the business known as Jones Lumber Company.

The first timber, located on the Uncompahgre Plateau, was purchased through Ranger Howard Harlan. From then on, timber came from many areas including Cimarron, Blue Mesa and Love Mesa. At one time, operations were moved to the Norwood area during the Beetle Kill where Eddie set up a sawmill for a short duration while keeping his Delta operation at the same time. Leaving Norwood, another small operation was set up on the Big Cimarron which later developed into a major logging operation for many years.

In 1970, the sawmill operation was expanded into a building supply and hardware outlet. In April 1978, the business became a Sub-S Corporation known as Jones Lumber Company, Inc.

Eddie passed away June 10, 1985, and his wife, Vivian, then became President of the Corporation. His son, Doug, is Manager of the Corporation and daughter, Cheryll, is Secretary-Treasurer.

The overall day-by-day operation of Jones Lumber Company, Inc., is overseen by Manager, Jim Garrigus, who joined the company in March, 1988.

April 20, 1989
P.O. Box 48
So. Jamesport, NY 11970

Dear Father Jones:

Enclosed please find $10.00 for some back issues of Sangre De Cristo Newsnotes. I have issued #58 & 59 and find them very interesting.

Although I have read some material on the subject of Identity - never before saw it mentioned in Catholic literature. If there are any other issues dealing with this please send.

Letters and papers like SDCN are very necessary in these days to keep up the morale of the few faithful left. We are mostly alone with our families through this apostacy and need to know we have not lost our sanity and there are others out there.

I am the mother of 9, ages 10 to 29 plus 3 grand-children. The only other Catholic Family I know is one of my sisters who lives in Maine. We are here watching and waiting & by the grace of God keeping the faith as well as we can.

Sincerely,
Joan Gevinski

A NEW LOOK

The Town Cryers from the Delta Area Chamber of Commerce paid a visit to Jones Lumber during the company's grand re-opening. The retail showroom of the lumber company was recently remodeled, tripling the size of the store. Manager Jim Garrigus said the old store is now transformed into office space paint room. The additional space allowed expansion of several of the lines the company handled, including tools, accessories and fencing materials. Jones Lumber also operates a mill, which provides one of the largest selections of rough cut lumber on the Western Slope. Garrigus, who handles the store and the mill, said 150,000 to 200,000 board feet of lumber are cut every month at the mill, which is set back from the retail store. Jones Lumber employs 20, including manager Jim Garrigus and Cheryl Jones, the bookkeeper. Garrigus said the staff had done "a heck of a job getting things ready" for the grand opening celebration, which ran from April 17 through April 22.

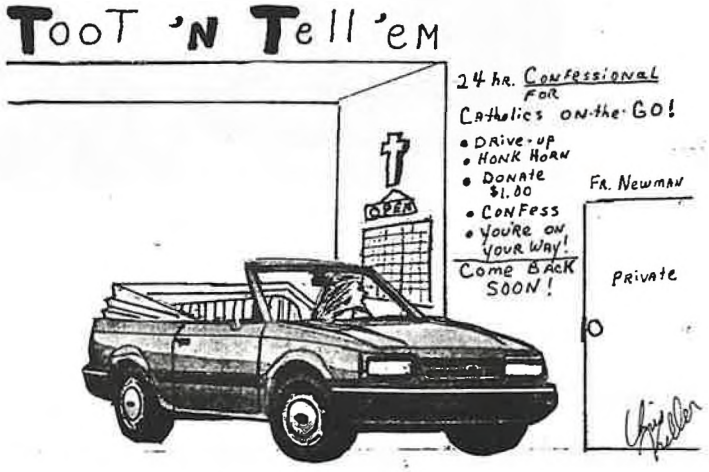
Continued from Page 9

St. Andrews at Westcliffe

A unique 9-hole golf course located at the foot of the Sangre de Cristo mountain range in Westcliffe, Colorado. Just as nature designed the original St. Andrews in Scotland, so has she created the site here in the Rockies. The course offers rolling hills and streams, and certain features have been simulated to achieve a flavor of the old course — The Three Sisters' bunkers, the Swilcan bridge, Maggie's burn, the Valley of Sin, and some of the fairway holes honor legendary Scottish golfers.

The 100 year old farm house has been converted to a comfortable club house with a pub-like atmosphere. St. Andrews at Westcliffe was founded by John Manson in 1988 for the enjoyment of those sinful souls who partake in golf.

Chris Keller



An Irish airliner left Shannon airport for Kennedy in New York. It was in the air for about an hour when the captain said, "Ladies and gentlemen, I don't want you to become alarmed, it's not unusual, and it's happened before, it won't interfere with getting into Kennedy, but engine No. 1 just fell off. It just means we'll arrive at Kennedy 10 minutes late." An hour later the captain again got on the intercom. "Ladies and gentlemen, again there's no alarm, but if you look out you'll find engine No. 2 just fell off." An hour later there's another announcement. "It's unusual ladies and gentlemen, but we'll overcome it. It means we'll get to Kennedy about seven hours late — because engine No. 3 just fell off." And one lad nudged another and said, "You know, if we lose engine No. 4 we'll be up here all day."

Good fishing at Williams Creek Reservoir near Pagosa Springs, Colorado. Niki, Mary & Daniel Moreland.

There are still a few beauties left in Big Fish lake high in the Sangre de Cristos south of Westcliffe. It is a real tough lake to get to!

Unusual attraction at the Memorial Day parade: Colorado Springs-based High Rollers antique bicycle club.

Dallas T. Walker of Caldwell, Texas next to his ingenious army-ant-eradicator invention!

Your editor's cousin Mrs. Debbie Senderhauf and son, Matthew, watching Westcliffe's Memorial Day parade May 27th.

Summer fun! Daniel & Mary Moreland and Rose Marie Davis at the Cedaredge, Colorado city park.

S. Teresa di Gesú Bambino

THERE is only one thing to do here below -- to love JESUS and win souls for Him, that so He may be loved.

– St. Therese.

SANGRE DE CRISTO NEWSNOTES
POST OFFICE BOX 89, WESTCLIFFE, COLORADO 81252

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